

A PART OF THE  
**FIRST PART**

OF THE  
**TINKLARS Testament**

Which is Dedicated to the Present Presbyterian  
**MINISTERS in SCOTLAND,**

Having Dedicated my Introduction to the  
**QUEENS** most Sacred Majesty, on whom I  
rely, will Protect me, and allow me as much  
Money, as will carry on my Work.

1. Cor. 1. Chap. 26. Not many Wise Men of the Flesh,  
not many Mighty, nor many Noble, are Called.

By **WILLIAM MITCHEL Tinklar** in **Edinburgh,**

**Edinburgh, Printed by John Reid, in Bell-Wynd, 1787.**

# Epistle Dedicatory,

To the **P**resent **P**resbyterian **M**inisters in **S**cotland.

**M**Y Friends and Brethren, I be not Offended altho I be Set over you by Providence, without a Legal Call from the Queens Majesty, or from You; Necessity gives Believers a Right to all the Promises of the *Covenant of Grace*; so Necessity gives me a right to be your Overseer; necessity hath neither Law nor Manners. My Friends do not think that I shall be like the Bishops that were before me, neither shall I be like the Bishops of England, for there is difference between the Shepherd & his Dog; So there is Difference between me & them, some will think I am ill Brede, because I put my self before the Bishops, I confess it was a Fault; But I am more prone to follow Example than Precept; For I see the Magistrates for themselves, and the Ministers for themselves, and so I am for my self; Not only that, but there shall be a great Difference between you and me, for you Preach for Hire, but I shall Write for the good of Souls, and for nought, if so be I get nothing from the Queens Majesty, I have a mind to earne on this great Work, still expecting Her Majesties Favour. As I begged of Her Majesty in my first Dedication; Alwayes Relying on Her Protection, to Carry on so good a Work, in the Reformation of Your Ministry; Would Ye know what for I Dedicate this to you, not for Your Help to Advance any Thing for so Good a Work; For it is vain to trust in Man, who is the Arm of Flesh. But I think I will not be Disappointed with you, for I do not Expect a Shilling amongst you all to Print my Book, altho it should be a mean to Convert Thousands of Souls. Reader, If Thou and All that Reads it be Bettered by it, I have my Aim.

This is a Book Smiled in Tis. I part of my Testament, which I Wrote long ago; I have a mind to Print it now in small pieces, for Love to the Poor, Altho the Principal of St. Andrews had me Burn them, I think it is a good Principle, and if heake his Counsel, I would be madder than him.

Christian





## 3

When I, the LORD, shall have brought down the people of  
Judah from the land of the Egyptians, and I will not give two years.

Epistle Dedicatory.

After condemn a Man, That will not Jump with his  
 ment, and follow him; Yet if the Man Obey the Scripture  
 he shal be saved, and that Minister Damned; For there is  
 no difference between the Jew and the Greek, for the same  
 LORD over all, is Rich unto all, that call upon Him, Rom: 10: 12. There  
 is Good Men both of the Presbyterians and the Episcopals, I know  
 in the Thing betwixt any of them; For I will tye my Faith to no  
 Mans Slave, there is none but Mad Men will do that. I know you  
 will not bear of a Bishop over You, and therefore I shall be over You, as a  
 Coach Man to Drive You to Your Duty, I have no power to Reign over  
 You as a Magistrate, or as the Bishop, I shall drive You by the Word of  
 GOD, And if Ye will not bear the Cracks of a bat whip, (with Reference  
 be it spoken,) Ye shal bear the Devils Crack whip, (I may say Lashes,)  
 in H<sup>e</sup>. Altho ye be fear'd to speak to Men, I shal not be fear'd to speak  
 to You; As there is no Respect of Persons with GOD, so there shal be no  
 Respect of Persons with me, In my Books I shal open my mind both of  
 my self and Others.

And I think it is the mind of GOD, notherway I could not have  
 written my Large Book in so short a time as I did, GOD hath not only  
 stirred me up to be a Conviction to you Reader, but also to the Mini-  
 sters; And wot to that Minister that keepeth back any of the mind of  
 GOD, wot to that Minister that Respecteth Persons, so as to wink at  
 Sin; Wot to that Minister that doth not walk in a Good Example  
 before his Hearers, I shall in the latter Day be one of these Judges,  
 The Saints shal Judge the World, and Ministers Especially, 1.  
 Cor: chap: 6: 2: Tophet is Ordained of old, for the King it is  
 prepared, Isaiah. 30. 33. All Ministers apply who is not Faithful in  
 Your Trust that GOD hath set you over.

There will be some that will think I should not speak to Ministers,  
 if I do otherwile, how shall I answer when GOD ariseth up, Job 34. 17.  
 When GOD hath a mind to bring on Judgement upon a Land, He  
 giveth them fair warning, and some times by weak instruments, as ye  
 see in the 1. Chan: of Amos, 180 Years before the Earthquake, He Re-  
 vealed His Mind to Amos, altho he was but an Herdsman, I will not Prophan-  
 lie, because I am no Prophet, (But a White Iron Tankard) but I be-  
 lieve sad Judgements is near, and I will not say two Years.

Which if the LORD Please He Can prevent, is the Prayer of

William Mitchel.

15 AP 1924

MUSEUM



September 6th 1741

# **Fincklars Reformation Sermon,**

**To the present Presbyterian Ministers in Scotland;**

**T**HERE will be Some Ministers that will say of me as that Man said, 1 Kings 22 chap: *What way went the Spirit of GOD from me, to speak to thee?* (Thee,) the White Iron-Smith! You are a Wise Man indeed, by way of mock; I say, *Mock not, lest your Bands be made stronger*; Do you know what these Bands are, that You are binding Your selves with? It is even these sins that Ye know Your selves guilty of, Every sin Ye commit Ye bind Your selves faster to the Devil; Some for fear they wine away, they will Sin another Sin against the Light; It was so in the time of my Backsliding, I had so bound my self to the Devil, that I could not get loose for near four Years, GOD used many Means to Loose me, as ye will hear in these Books; O! *Blessed be the Name of GOD for ever more, Amen. Mock not lest Your Bands be made stronger*; If Ye Mock me or my Books, it were better for you, that a Millstone were Hanged about your Neck, and cast into the Sea; For as the LORD Liveth, what the LORD says to me, that will I Speak; For I am afraid there is a Lying Spirit in the Mouth of many Ministers, because they Preach so much Peace to the Wicked; *There is no Peace to the Wicked, saith my GOD, Isaiah 57*: The time of my Backsliding they Spake so to me, that I said to the Familie I would rather stay at Home and Read those Scriptures that Speak most against the Sins that I was Guilty of; I desired to Read none so much as upon these; I would find more Sweetness in Reading of Fire and Brimstone, then when the Ministers Preached Peace to the Wicked.

The Devil Preached Peace to me, and my Heart Preached Peace to me, and when the Ministers Preached Peace to me, it wounded me.

I would have liked them, if they had spoken to the evil of these sins I was guilty of, and the great Danger that would follow, but they spoke little of that; their way of speaking made me almost believe I would go to Heaven, when Providence told me I would go to Hell, if I would not leave my sins; This would seem strange to you, that I knew that, and would not leave my sins; If ye knew what power the Devil hath, Ye would speak less against me; But Ye will think that I am mad, for speaking so of the Devil, because Ye are ignorant of his devices, but I am not ignorant of his devices; Paul was not ignorant of his devices. Reader, if thou doubt not to know his devices in time, You shall know much of him in Hell to all Eternity; His wickedness is great, and malice beyond my expression; He will use all those that he hath power over. I write this that you may Love GOD, for His Mercy endureth forever; And that ye may hate Sin, for it will bring you to the Devil, for his malice endureth forever. I will say of Satan according to his malice and power, such is his cruelty. He takes many desperate pursues of Advantages on them who hath these Spirits wounded, the more a Person be handled by the Torments of the Law, he hath the better Sport; he augments the Plagues of Hell, he suggests dreadful Thoughts of an infinite Majesty; and begets Terrible Apprehensions of an infinite Wrath and Damnation; he aggravates their sins, and makes them seem unpardonable; every Action he calls a sin, and every sin he represents as a willful forsaking of GOD; and every deliberate Transgression, he tells them, it is a sin against the Holy Ghost, he baffles them in their Prayers and Services. And then Accuse these Duties as a Profaning of GODS Name, and if they be at last Affrighted from them, he then clamors that they are forsaken of GOD, because they have forsaken Him; And he insults over them in the greatest perplexities with this, where is now thy GOD? I will not bear the pains to write of these Vexing Devils, now in this Generation, for they know nothing about it; Altho I could write very much by Experience upon that Head; But I am now concerned to write of Dumb Devils, that Possess the Heart of all Ranks in this Generation, these Troublesome Devils get little Employment now; Therefore





fore I would speak to Ministers, that they would make Men and  
 Women sensible of these Dumb Devils that lays quiet in their Hearts,  
 Now as concerning Ministers, GOD forbid that I should think or write  
 that they are false Teachers, I shall only speak of them concerning my  
 self, I think they bring in Damnable Doctrine to me, when they preach  
 of the Gospel to me, when they should have Preached the Law, in my  
 weak Judgement, the Gospel will not do that good to an Unregenerate  
 Man as the Law will do, a Man must be first Convinced before he can be  
 Converted? Now proud Ministers Answer me this Question, what good  
 did the Gospel to me before I was first Converted? I may write to  
 You altho ye do not think I am worth Your while to speak to, I know  
 GOD can bring in Persons by the Gospel, but it is very few, altho  
 Zachaeus was brought in that way, yet he had some Law work upon  
 his Heart, ye may know by the words he Spoke.

I will ask again, what good did Your Preaching Peace or Comfort  
 these three Years, before the Year 1710? It was never that which  
 lous'd me from the Bonds of Sin, but rather Affliction, I have many  
 Reasons to Print before I Die, This is one because of You, for ye have  
 no Desire that I should be Unguided, and thinks I should not take  
 it upon me, to give my Advice to the World, because I was never  
 Called by the Ministers, But I never Read in the Scriptures, but  
 that it was my Duty to Advance GODS Glory, as much as lay in my  
 Power? And that His Kingdom shall come, and his will be done on Earth  
 as it is in Heaven; I Read of David in the 51 Psalm, That when  
 GOD did give him the Joy of his Salvation, Then says he, I will  
 Teach Transgressors thy way, and Sinners should be Converted unto  
 Thee. I do not Read that he went to the Colledge, and then get a Call  
 from the Ministers, and I think the Spirit of GOD as free to David  
 and Amos the Herds, and to James and John, and Simon the Fishers,  
 and Matthew and Levi the Customers, as to any that will bid seven  
 years at the Colledge; As for my Minister, I wish he may have Con-  
 fessions, for what he said to me; Ye do not look to your Patron  
 Ye ought to do, Ye do not mind what Your Blessed LORD did  
 when he was in the World, how he went Hungary and Thirstie so  
 speak.

*Speak to a Stranger a Woman of Samaria* : But when I came to let You see the Book, Ye would not look to it, neither would Ye give Your Judgement upon it, is that all the Care Ye take upon my Soul, I was no Stranger? How did You know but I was going to Write Blasphemie, look well to Your Charge, a Fool will give a Wise Man a Counsel; I was near six Years in Your Parish before Ye came and asked if I kept the Kirk, or made Exercise in my Familie!

Do Ye know Your Commission? do Ye think Ye have nothing to do but Preach on half Day in a Week, and some time Ye will pass two before ye Preach one, if Ye can get any to Preach for You, do Ye think that is Good when every Day some Persons Dropping to Hell, and some in Your own Parish, and Ye stand up looking to them as it were a Sport.

O say Ye, I am not able neither to Preach so often, nor yet to go through my Parish; Ye will say again, how shall Young Men Learn if they get not leave to Preach. I will answer both these, as for the first, Ye are not able say Ye? are Ye not as able to come to my Shop, as to go to the Gowf or the Bowling Green? But say Ye, that for my Health. But had I power over my Servant's Health, I think I would rather give them Health to serve me nor themselves. As for the second Objection, I will answer in a Parable, Ye imploy me to work a piece of Work, I take it in hand, but I set to my Apprentice to work it, but it doth not answer the Design according to Your Mind. Are Ye obliged to take it? Answer me if Ye can? For I say again, if ye bid me make a Tobacco Box, I Spoil it in the making, whether is You or I Oblidged to pay the Loss? I think Ye are not Oblidged to Pay it, Neither am I obliged to take these Sermons off Your Hand, that Strangers or Apprintices Preaches, that know nothing of my Condition; And Remember altho Ye Escape punishment from Men, Ye shall not Escape GODS Righteous Judgement, all You that Feeds Your selves and not the Flock.

May be Ye Trust in Your Eldere, as for my part I know not what-fore they serve, I may keep Strange Women in my Houle for them, I may also stay out till twelve a'clock at Night, and be Drunk for them, for a Cart Horse when he comes up the Bow may Teach them, their

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their Dutie, for they do their Dutie, to the outmost of their power, and before they will Disobey, they will fall to the Ground, go to the Ants house thou Sluggard. And as for the Kirk Treasaurer, who is reckoned one of the best of them, I compare him to a Contented Cockold, for he will still keep his Wife, altho he knows that she is a Whore, to help to win his Meat, so the Kirk Thresaurer keeps near a Hunder to win Silver, either to himself or to the Poor, to get a Name; Ye think whats given to the Poor is Lent to the LORD, so he thinks he doth GOD good service, altho GOD hath told them in the Scriptures, That the Price of a Whore is an Abomination in His Sight: But they will not believe that; for they will take the Money, altho from the Devil; As for the Ministers they have no Convictions, for it, they think it will help to Pay their Stipends, I Read in the 7 of the Proverbs, The Simple Man and Void of Understanding, will go to her house; go but from the Weigh-House to the Neither-Bow, ye will meet with some of these; they do not keep their Houses, some is in the Corner, and some on the Street, in the Day Ye may know them by their bare Breasts, and Black Spots on their Faces, which is the Devils mark, thou shalt not Print any Mark upon Your fore Face, I am the LORD, 19. Chap. Lev: 28. These are their Signs! But say ye, how shall we punish them, but only by their purse. I Answer, For Men put them in prison for a Moneth, and Feed them with Bread and Water; Let none come near them, it will be a mean to bring Good thoughts in their Mind, and also it will Cool Lust; when I was a Apprentice, I cared as little for a Woman as an Old Horse cares for his Fashor; For want of Food, it will be more for the Glorie of GOD, to punish heir Bellie, then their purses, the one is for the Glorie of GOD, and the other is an Abomination in the Sight of GOD; As for Women, them that Live upon the Tread, either force them to work, or send them Abroad; For the Men shall bring up the Child. As for the Stooll of Repentance, I shall make it appear it comes from the Devil, both from Scriptures and Reason; And I shall appeal to the British Parliament, and not to the Presbyterian Ministers. But I must pass these things.

Ministers be not proud, because ye can preach, I think it very easie

to preach, for them that hath a Memorie and Learning, a Devil can preach such preachings; Them that heard Judas, did not know he was a Devil, nor John for as much Wit as he had; if any Minister be angry at me for telling them their Faults, I do not know what sort of Men they can be, I like them that tells me my Faults: David liked them as ye hear, 141. Psa. Let the Righteous smite me, says he, it shall be a Kindness; and let him Reprove me, it shall be an Excellent Oyle.

But say Ye, Ye should come to us and Reprove us Secretlie, and not in write so publickly, but I think Ye may come to me, because ye are payed for it; No Man will give me two pence to come to You, & when I come to You, when I write to you, Ye give me no Answer? Altho a Babe in Religion could answer ten thousand such Questions, it is a matter between Life & Death to know such things; I must leave those things and go to my Dutie; but say Ye, it is not my Dutie to Teach you, Ye may look to that Scripture, 1 Tim. 3. Chap. It is a true saying, if a Man desire the Office of a Bishop, it is a good work: for altho some Ignorant Persons be feard to Reprove you, and Esteem you as Gods, but I am none of these. I will rather obey the Scriptures, as please you, Levit. Chap: 19: ver: 17. Thou shalt not hate thy Brother in thine Heart, thou shalt in any ways Rebuke thy Neighbour, and not suffer Sin upon him, I could give many such Scriptures to prove my Doctrine, but them that will not believe one will not believe a Hundred.

Now Ministers, take heed how ye speak to these Barren Professors, and Hypocrites that they shall not fall; 1 Kings 22. And the LORD said unto him wherewith, and he said I will go forth and be a Lying Spirit in the Mouth of his Prophets; And he said, thou shalt perswade him, and prevail also, go forth and do so; Remember altho Micaiah be Dead, and altho these Lying Prophets be Dead, and altho Ahab be Dead, Yet this Chapter is not Dead, here it stands to you to look to it; Do Ye think that was only written to Ahab, no, no, as many shall find to their sad Experience, what ground have Ye to Preach so much Pence? for among the best of Professors, they think as little to break their Word, as it were no Sin.

Be



Be Convinced, it is much as Sin as will take You to Hell, and if Ye will not be Convinced Ye shall be Convinced; And Remember I tell You, they take also the Holy Name of GOD in Vain, when they speak that word Truth, and when they speak it before You, Ye do not Reprove them, that they may have Convictions? where are that Tenderness of Conscience now, do Ye think it easie to win to Heaven, before Ye have Convictions for this Sin, and all others? Ye will never come there. The third Question, in the Catechism, it is one of the Names of GOD, there is no Truth in Man, them that Swears by their Truth it will take them to Hell, as soon as they that Swear by the Blood of GOD, if they do not Repent; Read the 5th Chapr of *Ephesians*, and then ye shall hear more then ever I heard from You, it is Thoughts and Words that bring on Action; how long is it since Ye told me or any others, that my Worldlie Thoughts would take me to Hell without Convictions? how long is it since Ye forbade me or any other to speak Profane Talke, Idle Talke, or Follish Talke, or Jeasting and many times is a Lye? and they think nothing of it, because they do not know the Justice of GOD; is it not Your Dutie to convince them of these as well as Convince them of Murder and Adulterie? And Except Ye Convince them of the beginnings of Sin, it is needless to You to Preach, it is all casten away Silver that Ye get, Ye never used the Means to Convince me of these Sins since I came among You, if Ye will not Convince them of these Thought Sins, and Worldlie thoughts, they shall be Convinced of them in Hell, and Cursse their Ministers that did not tell them.

I have had this great desire to Speak to Ministers, but they would not Speak to me, for I know Sin better then many others, altho the Devil makes me fall many times, I wish I may walk Humble, it is impossible for a proud Person to stand, as Ye may hear when I come to speak of the evil of that Sin, *Pride comes before Destruction, and a Humble Heart before a fall*; I would have spoken sooner to You, but I was hindered by Satan, now Blessed be the Great GOD, who hath in some measure lousd me from these Bonds, I waited long to hear what these Ministers would say, and I find no answer, therefore my Wrath is

is, kindled against the Ministers, because they Convince no Man of Sin, as they ought; But there is a Spirit in Man, and the Inspiration of the Almighty giveth them Understanding. Great Men are not wise, neither do the Age Understand Judgement. I have waited but they speak not as they ought, to speak, I am full of Matter, the Spirit within me Constraineth me, I will speak to Ministers that I may be Refreshed, I will open my Mouth, and Answer me Ministers. I will Respect no Mans Persons, I will not give Flattering Words, I know not to give Tittles, for in so doing, my Maker would soon take me away, take all this out of the Hands of GOD, I can write none without him, if it be of GOD he cannot overthrow it, least he be found to fight against GOD. A Man can receive nothing except it be given him from above.

I know Offences will come, but not to that Man by whom they come, Leave of flattering these People, for if Ye do, it shall be dear to You one Day; Do You think that Chapter was only written to these three Men, and Job? No, no, it is spoken to You Ministers, to convince the People of their little Sins, as some calls them, out of ignorance. When they come to Hell, they shall find them exceeding heavy, when they are prest down with them to all Eternitie. My Opinion is that Ye strike at the Root and beginnings of Sin, Ye have no ground to flatter these People, as to speak so much Peace to them; There is few or none in the City that is prest down with a Burden of Sin, I believe there is few comes to get instructions how to come to the Faith of Assurance, when a Person comes to get Light, he will not give it, some Person gets wit and no Man the better of it, again I Ask what is the Reason that Ye Preach so much to the Head, and so much Peace? Do Ye not know the most part of Your Parish will go to Hell, I think Ye may know it, for I see it; I think to Preach the Law will do much Good, both the Godlie, and the Wicked, the Gospel will not, Your Flattering words Hardens the wicked, and makes the Godlie Presume over much on GODs Mercie, Ye Preach as if all Your Parish were to go to Heaven, but I do not like that preaching, for it is one of the Devils dicing, look to that Scripture 13 Ezekiel. So look to them as new written, I believe there is not one of twenty of You, understand it; did the Curates big up a way



Wall; and wil Ye dub it with untempered Mortar, Ye Dub it so that  
 neither they nor others can see the rottenness of their own Heart; Ye  
 will Preach the one half of the Day Peace, and another he will come  
 in the Afternoon, and he will speak Peace also, altho there be no Peace  
 to them, as Ye see in these Verses; *Wo be to the Wicked it shal be ill  
 with them*; But say Ye that was written long ago to the false Prophets,  
 and not to us, I was thinking that would be Your Tale, there is not  
 one of you would take with his Fault; *Adam and his Wife would not  
 take with theirs, but Rubbed it on the Serpent*; And so Ye will Rub  
 it on the Curates, as Ye call them? Answer me this, whatfore serves  
 the Bible if Ye make not use of it for Your Good? by Speaking so De-  
 clairs to the World that the Bible is for no use to You, at least any  
 of it that comes near to Your self, I say if these words had not been  
 written to You, GOD would not have made use of me to write of  
 them to You, be convinced do not make the way to Heaven easier then  
 it is: I shall tell You in my Books that there is few Ministers will go  
 to Heaven, none of these Wrights that builded *Noah's Arke* were saved,  
 so there will be many Ministers will go to Hell, *Matth: 7. Chap. Is  
 pleased Darius to set over his Kingdom a hundred and Twentie Princes,  
 that his Kingdom should be without Damage*; Do not think that the  
 Spirit of GOD had no other design but tell You how many Princes he  
 set over them; now he is Dead, and what are Ye concerned how many  
 Princes he set over them; But I wish it may please GOD to set over  
*Brittain* an Hundered and Twentie Faithful Ministers, that the people  
 Soules may be without Damage; If Ye would observe the Scriptures  
 more clearlie Ye would see there is few Saved, and then Your Preach-  
 ings would run upon another Strain, there will be great Fightings, and  
 great Strivings, great Workings, great Wreastlings, great Runing,  
 great violence before ye come, *there the Kingdom of Heaven suffereth  
 Violence, and the Violence taketh it by Force: Mat: 11, 12.* And some  
 knew what I knew they would not grow so Far, let the Ministers ap-  
 plie that; I say again beware of Flatering these People, altho there be  
 many doth not desire to be Tormented before the time, like the Devils,  
 Especiallie the Great Folk, but if Ye Respect them so, as to be feared to

Reprove them, I shall be a dreadful Witness against You one Day, and then Ye shall Rue from all the Veins of Your Heart, and shall Remember I told you; take an Example by John the Baptist, & cry for the like of him was never born of a Woman, did Ye ever hear him Preach Peace to the world; He called the Great Folk a Generation of Vipers to their Face; Observe the 48 of Isaiah. Cry aloud, speak nor, lift up Your Voice like a Trumpet; and shew my People their Sins. I have Observed You many Sabbaths Days together before Ye shewed the Danger of one Sin, otherwise I been sleeping, I desire to know whatfore Ye Preach so long upon on Text? did our Blessed LORD Command You, or do Ye it to get a Name? Answer yea or no, is it only one Text in the Bible that does my Condition? there are many hurried away to Hell before changing your Text; It is very Sad that.

I think a Minister of the Gospel in all Auditors, on all Occasions, to pine upon every purpose to such a method, and still insist upon such a measure of Explanation upon Words is but a Fettering himself, and Serving his People, considering the Dutiness of this Generations; it is a hard thing to awaken a Sleeping Secure Generation, and to make them to hear in earnest, they might do must good if they would begin or end all their Sermons with an awaking Word concerning Heaven, or Hell, Death and Judgement; And the Danger of choosing the evil, & refusing the Good, I wish ye may be convinced of the neglect of this, & Repent your high way of Speaking to please the Head and the Great Folk; It was never such Preachings I cared for, I am sure Ye have no Command for it, CHRIST sent You not with Wisdom of Words, for in so doing, Ye make the Cross of CHRIST of no Effect; And therefore if You do not Preach more to the Heart and Consciences. As for my part I would rather want Your Preachings as have it, Read that Scripture in the 1 Cor: 1: chap: 17: 18: 19: GOD sent You to Preach not with Wisdom of Words, lest the Cross of CHRIST should be of no Effect, I will destroy the wisdom of the Wise: You hear GOD destroys all such Preachings, and will destroy you also if You mend not Your Manners, and remember I told You, for my Faith



Faith shal not stand in the Wisdom of Men, but in the Power of GOD.

Thus I say Reader; Lest any Minister beguile You with enticing Words, beware lest any Man spoil you thro Philosophie, and vain Deciet; after the Tradition of Men, after the Rudiments of the World, and not after CHRIST; Col: 2: 4: 'Speak as Paul doth? 1. Thes: 2: 4, 5. Verse. But as we are allowed of GOD, to be put in Trust with the Gospel, even so we speak not as pleases Men but GOD, which trieth our Hearts, for never at any time used we Flattering words as ye know; nor a cloak of Contentions, GOD is Witness; I do not believe that there is one among a Hunder of You can take GOD to be Your Witness, that Ye are such Men; The whole Town sees the Contrarie; except some that the Devil Deluds, can Ye say as Paul said in the 9. verse; That ye have not been Chargeable to me? not only You but them that Preach now is very Chargeable to me; Read the 1. Tim: 2 Chap: 4. Verse 6, 7, 8: If Ye Understand them, again I ask what is the Reason that Ye speak not as Paul doth, do Ye think Your selves above Paul; be forbidd Servants to speak again to their Master or Mistres? but I never heard it come out of Your Head. I am sure there is much Sin committed this way, I speak only by Experience, I also Speak what other Folk thinks; Sometime when my Servants Speaks again to me, the Devil Raised my Passion; so that I could not Pray; If ye would be at the pains to forbid them, they would may be believe You, altho they would not believe my word; I will ask a Question, I will leave it upon Your own Conscience to think upon it; whither will it be most for the Glorie of GOD, to tell Servants their Dutie, or to go from them to the Church of Rome; to speak about the Church of Rome, will please the Head or the Great Folk better; but it will not tend so much to the Glorie of GOD, there is many in Your Parish that never Read that Scriptures, and other some that cannot Read, how shall they know their Dutie Except they be Taught? Col: 3: and 4: chapters, Cause this to be Preached in Edinburgh, the 16 verse. How long is it since Ye bad Masters give to their Servants that which is Just and Equal? How long is it since Ye told my Wife,

of

or any Others, to Submit themselves to their Husbands? How long is it since You bad me or any Others, to Love our Wives? How long is it since Ye forbad Fathers to provoke their Children? How long is it since Ye bad Children Love their Parents? How long is it since Ye bad my Servant to Serve me not with Eye Service, but in singleness of Heart, as unto GOD? O Ye say, These things are so plain in themselves, we need not speak of them. I Answer, All things Ye Preach is as plain to me; The Spirit of GOD was at the pains to speak of them for Your Example; Yet I never mind I heard these things come out of Your Head, since I came among You; The very Heathens may Teach You Your Duty, *Esther chap: 1: 8: v: The King made a Law to every Man to drink his pleasure*: There is no such Law in this place, some times a Person is provoked to Drink a Health altho it be against Nature! How long is it since Ye forbad such sad Customs, do ye not know that it is for the Ruin of the Soul, and not for Health? I say, them that Forces a Person to Drink to, surely the Devil is in that Person, therefore beware of him; Reader, I Read of a Storie of *Cyrus a King of Persia*, His Grand Father asked him, why he would not drink Wine? Sayes he, for fear Poison be mixed with it: for saies he, there was none at the Table the last Night, who Rose in his Right Wits, it was only Drink put away their Sentes. Wo be to the Drunkards of Ephraim, *Isaiah 28: Wo be to the Drunkards of Edinburgh*. Them that provokes a Man to Drink, Read *Ezekiel 28: 8: and 10: verses, Ye shal suffer a part of their torments in Hell, for I have spoken it saith the LORD*, This Devilish sin is like to take me off my Text.

O the sad Account that many Ministers will give at the Great Day; Again I ask what is the Reason that ye Preach so many Sermons without making Application? is it the Devil that hinders you, or do ye think there will be none in your Parish will go to Hell, or the next Sabbath? ye may cry something to them before they be in Eternitie either less or more, if ye will not cry these Persons shall Curse you to all Eternitie; they have Good Reason so to do, ye get more to cry then Our-Blessed LORD Commands, and ye got less ye would be able to

cry



ery more, the Devil hath a great hand in this, There is a great Dif-  
 ference between JESUS CHRIST and his Apostles and you, I do not  
 understand in all the Scriptures who gave you your Commission? King  
 James the seventh gave you a Tolleration to Preach, and if such a time  
 were now, I might thrust my self in a Kirk as well as some of You, If  
 I were Superior in a Parish I could take in my Chaplen or my Friend,  
 whither the Parish will or no, altho he be as Ignorant of the New-  
 Birth as Nicodemus was, if he can answer two or three Questions, that  
 ye ask, and have been at the Colledge, then say ye he is fit for that great  
 work, The poor ignorant many knows no better, he is content never  
 considering that he must answer for so many Souls, for he is taken up  
 with Admiration to think that he is come from nothing to something,  
 so he grows so proud that he thinks nothing of me, but calls me a Fool  
 behind my back, I Concess I know nothing as I ought to know, but if  
 ye had either wit or Breeding, ye would call me it rather to my Face.  
 There is many Scriptures Spoken against you, altho ye will not applie  
 them, but I think ye may applie this, Jer: 6: chap. Verse 13: From  
 the least of them to the Greatest of them, every one is given to Cove-  
 tousness, they have healed the Hurt of my People, Slightlie saying,  
 Peace, Peace: when there is no Peace? if Ye will not applie, the  
 whole Town sees that Ye should, for Your Prattises Declares what  
 sort of Men Ye are, when Ye are not able to Preach, Ye will take a  
 Thousand Merck off the Poor in the Year, altho Ye need it as much as  
 a Cart needs the third Wheel, I never heard that any took that but this  
 Generation, this Sin of Covetousness is come to a great height, I will  
 not say, wo be to You at this time, but I shal be a faithful Witness at  
 the Great Day, but say Ye I give much of that to the Poor, but will Ye  
 Tire the Kirk, to Thack the Quier, Ye have left off doing good in the  
 Pulpit, what Good do Ye now? Your answer, Our Blessed LORD, did go  
 about doing Good, and will Ye go about doing ill, but say ye I do no ill that  
 way, is not that ill, to take the Poores Monie? when there is many in  
 the Town at the point of Starving; and yet ye take their Living to  
 keep, and ye do not know for whom, and I think they will be more the  
 worse then the better, should not ye do all the good ye can in the world,  
 and let them care that comes behind? ye should be a Good Example to the

world, but ye are a very ill. The 66 Chap: Isaiah. VVhen the great GOD is giving a Description of himself, and telling also where he dwells, He speaks there of several Sins, of Sorcerers, Adulterers, VVhores, Papists, Murderers, and Lyars, one would think that all these sins was greater then that of Covetousness. Absolam and his doings, 2 Sam: from the 14: to the 19. Dethrone his Father, Incest, &c. all by covetousness.

Yet ye see the Spirit of GOD takes more notice of this then the rest, and he breaks out on this Sin, for the iniquitie of his Coverousness Says he I was wroath, and smote him, I hit Me and I was wroath, which is worst if a Man be Angrie at me if I know it, I use the means to pacifie him. If it be in his power to do me an ill turn, but when he is hit, and wroath, and I know nothing of it, I am in a very Dangerous Condition; because I am secure. May be if the Ministers knew that GOD is Angrie for taking the Poors Monie for nothing, may be they would Repent. Reader, beware of Covetousness, Ministers beware of covetousness, Luke 12: 3. And he said unto them take heed and beware of Covetousness: Isaiah, Calls ye Dumb Dogs, and Greedie Dogs, I may call yai so to, Isaiah 56. with a clear Conscience. Answer. This Question is to you Old Ministers in the City that has Demitted. I will pose Your Conscience, with this 11: verse, whitber Ye have enough by the Poors Monie or no? And if your Conscience says ye have enough, and will take their Monie, I take Instruments in your Consciences, and these Instruments shall stand against You, and this Conviction shal stick on you to Eternitie, Ye will remember I told you I am no Ordinar Writer of Books; But say Ye, altho we have enough others may want; How did ye Preach to Others to believe, when Ye cannot believe your selves? Love not the World, nor the things of the World, if any love the World, the love of the Father is not in them; 1 John 2: chapr And if the Love of GOD be not in You, then the love of the Devil is in you, altho Ye know it not; This sin of Coverousness is a hidden Devilish sin, it is much like a Waster Bee, still sucking the Life out of the Soul; Other sins goes out and takes the Air, and is taken and apprehended by convictions; But few hath Convictions for their sins, except that Man that was once on the Tree, I Read of none that was a Miracle.

I Read of a Man in the Gospel, that was willing to part with

all



all Sin, except this he was not far from the Kingdom of Heaven; Ye hear, but this Sin kept him from it, he would rather take his hazard of Hell, before he would part with the World; I fear these Ministers will rather take their hazard of Hell, before they part with that Thousand Merks; They think they are not guiltie of gross Sins as they see in others, they thank GOD like the proud Pharisee; it is said in the Scripture they need not Repentance, but it is only as they think, *There will be more Joy in Heaven, over one Sinner that Repenteth, then over Ninie and Nine; Covetous Worldlie Minded Persons. Luke 15: 7.*

*A Bishop ought not to be given to Filibie Lucie: Titus, chap: 1.* Will the envy Ye have at the Bishops of England, hinder You to applie that Scripture? But say Ye, if that had not been promised we would have still Preached, what sort of Atheists word is that; the like of it never came out of a Curates Head? if Ye had been for any Good to us GOD would not have shote You from the Pulpit, if He had but one Soul to bring in by Your Ministrie, would Ye have bidden when Ye are Conscious to Your self that Ye could do no Good? when a Person comes that length that he can do no Good, then surely he does much evil, Especialie a Minister in the Pulpit. *Salt is good, but if the Salt have lost its saltnefs, it is good for nothing, but to be casten out, and troden under the feet of Men: Matthew 5: chapter 13: verse.* Many a Minister of Scotland deserves to be casten out, for any Good they do, but the Poor Parish cannot help it, they must keep him to their own Ruin. Now I will speak to You Ministers that still Preaches, look more narrowly to the Scriptures; for it is said he that speaketh flatterie to his Friends, the Eyes of his Children shall fail, *Proverbs.* Are Ye not feared that Your Children go Blind? Ye that is not faithful in Your Dutie, I think the greatest part of your Dutie lyeth in conversing with your People; if I had Your Stripend to pay, ye should be at more pains that way.

And when Ye Tyte Set down the Barrow; But if Ye desire to Glorifie GOD, Ye would Preach altho Ye got nothing but Your Meat and Cloaths, for Your Pains, for in so doing Ye shall have more true

true Joy, then when Ye are telling down Your Two Thousand and Five Hundred Merks, if Ye please look to that 5 chap: *Mat:* I think it is the first Sermon that our Blessed LORD Preached publickly, and when He was set his Disciples came to him, and when he spake Comfort to them, for fear he had made them proud, he spake that word eight times over, (*They;*) altho he knew they would all go to Heaven, save one, for he knew the Devil makes persons Proud, and presumes upon the Promises, altho they have no Right thereto.

Ye may also Learn from this, not to rest in any measure of Holiness, Ye have attained to, but seek and strive for more; when he came to the Eleven, He Speaks that word, (*Ye*) I have Reason to be Exceeding Glad; I know I will be Reproached for Speaking so to Ministers. I do not Read but Ministers should be Reproved as well as others because they are guiltie of many Sins; as Ye may hear when I write of that Devil that is in me called pride, but at this time I shall speak of these two words, the one is called *They*, and the other, (*Ye*) Observe these two words Ministers, that word *They*, been a sad word to me, the Devil hindered me to apply, because the Ministers said they shall be Damned, because they are guiltie, then that Preaches; so the Devil hath a great hand in it.

Observe that Scripture, 2 chap: of *Acts*, It is the most successful Sermon that ever was Preached, because he said, *Ye have Taken, ye have Slain, ye have Crucified;* He doth not say, *They have Taken, they have Slain, they have Crucified;* And because he said, *Ye have Crucified Him;* they could not put it from them, they were pricked in their Hearts, and cryed out, *Men and Brethren, what shall we do to be saved?* The same day there was added to CHRIST three thousand Souls. Because he put it home to their Consciences; Ye may easilie know that all these was not activelie guiltie of the Crimes, Yet because he was so faithful and so free, they were made to Apply, and were convinced they were all guiltie. But Ye do not use the means to convince us that we are all guiltie of a Crucified CHRIST afresh. Ye Preach as if ye were feard, what are You feard for? Is it for the Great Folk, or your Neighbours? But if Ye be feard to anger them, GOD shall not be



be feard to anger You, The fearful is reckoned up in foremost of these  
 that be thrust down to Hell; *Rev: 21: 8: Cry aloud, and spare not, tell*  
*the Poor their transgressions, and the Great Folk their sins, Isa: 58: By*  
 respecting Persons; Ye do not only ill to your selves, but to the Magi-  
 strates, and me; for they so love Your Example. Now Reader that  
 You may not die in your ignorance. I will tell you some of my Ju-  
 stice, The Laird of Cramond hath laid down a great Kearn of Stones  
 before my Shop door, which takes away my Light, they have lyen  
 near these two Years, (because he is Rich,) upon the High Street;  
 And if I would lay down but two Kerrs full, I believe they would not  
 ly 24 Hours. And more, I pursued a Man to the Court, I could both  
 Sworn and proved that he was Owing me, yet because he had a Blew  
 Clock, and a Campaign Wigg; the Judge would not take his Oath,  
 and would not believe my word; because I looked poor like, I got no  
 Justice at that time. I had a mind to buy a Blew Clock, that I might  
 get Justice; But I was Disappointed with the Dreadful Fire. And  
 more, I bought some wool from a Man, but he would not give it out  
 of his house before I gave my Bill; the Goods was not weighed; I  
 feared the Goods came not to so much Money; yet the Man perswaded  
 me, if it was not so, he would Restore me the Monie back, I believed  
 his word, because I am a Simple Man; So I pursued the Man, thinking  
 to get my Monie, the Judge told me, I would get no Monie, altho  
 there was a 100 pound of it, so I went Home with less Monie than  
 I came out; This Maps Name is *W. Henderson*; a Merchant fore-  
 gainst the Lucken Booths; this I say that all Men may beware of him,  
 for I am for the Publick Good. But Ye will say, what is the Reason  
 there is so little Justice; I shal tell you my Opinion of it, I have a Vor of  
 choosing our Deacon, a Man comes to me and offers me a pint, to Vor  
 for such a Man; I take it because he never did me no ill, and because I  
 am a Fool Bodie Ye see, I Vor for the Man; So Fool Tradesmen  
 make Fool Deacons, and Fool Deacons make Fool Magistrates, and  
 Fool Magistrates make Fool Ministers, that is the Reason there is so  
 little Justice in the Citie; and that so much Debt is due both to GOD  
 and Man, But I must leave these things. I came not to the World to  
 Teach

Teach Magistrates, but only Ministers; Do not think I hate the Ministers, for if it were so I would not be at the pains to Reprove them, if I had done so, I would never have given *Dranguild Nielson* a Speaking Trumpet for a Seat in the Kirk, worth Twentie Shillings sterling, it is but a back Seat, altho I fall a Sleep the Minister never bids me set up, Yet I pay dear for it Yearlie, these things are not for Edification, therefore I pass them, this is only a word be the by; Cry aloud, spare not, O ye Ministers in *Edinburgh*, and Speak to the Hypocrites, as Ye have it in *Isaiah*, 58: chapter 1: verse, Altho this Chapter was written long ago to the Jews, Ye see GOD hath brought it again to Light by me; Blessed be his Glorious Name for ever more Amen. Therefore look upon them as New written to this Generation, if it were not so GOD would not have made use of me to write of them to You, were there ever so much Knowledge, and so little practise; but that Knowledge is not mixed with Faith, as Ye hear in the thrid Verse. if they believed that GOD saw them, there would not be so many Hypocrites, Yet they Pray Daylie, as I did when I was a Hypocrite, there is many that comes not that Length but they go furder, they Delight to know GODs ways; They go furder, they forsake not the Ordinances of GOD, as Ye see many in *Edinburgh*, both Sabbath Days and Week Days, altho they be the greatest Hypocrites in the Town, They go furder, they Ask of GOD the Ordinance of Justice, and pray that GOD would Teach them the Right way: Yet in the mean time they walk Contrarie to the Light that GOD hath given them, They go furder, they take Delight to Approach to GOD, this Fifth step is an Admiration to me, Yet I know it to be true by Experience; Believe me Ministers there is many Hypocrites in the Citie, if Ye believe it Ye would some time speak to them, I do not mind Ye spake against Hypocrisie all the time I was a Hypocrite; more then Ye had been Dumb Doges, altho I had a great Desire Ye should, there is no head that Ye should Preach so much upon as against Hypocrites.

Ye do know by Experience, what Mischief Hypocrites doth, Ye would Speak more against them, GOD doth get much Dishonour by  
Hy.



Hypocrites; which does much Mischief to the Godly & to the Wicked, Wo be unto You Hypocrites they Deceive the very Elect, Cry aloud and Spare not them Ministers, this Command stands to You everle Sabbath Day, because there is as much Sin Committed in *Edinburgh*, as might provock GOD to send down Fire and Brimstone, as he did upon *Sodom*, and much mote they had not that Light, as Ye have, and if Ye will not cry to them; I Declair in the Name of the Almighty GOD, it had been better for You that You had never looked on my Testament, be convinced for GODs Hand is stretched out still, for all Your Peaceable Preachings, GODs Anger is not turned away, as Ye hear *Isaiah* 10. 6. And if ye do not mend your Manners GOD will send the Enemy against this Hypocritical Nation; against the People of his Wrath: Sixt Verse, if ye please believe it, altho it came out of my Head, for this Scripture is written to this Generation, *he that hath Ears to hear, let them hear, you that Professesthe Name of CHRIST; Depart from iniquitie.* For it is you that will bring on Judgements upon *Scotland*, I will say little more at this time, but only look to your Patron.

JESUS CHRIST in the Days of his Flesh; He asked Questions by the way at his Discipels, *Mark* 8. 27. 28. *Which was this, whom do Men say that I am?* O! They are happie that is in CHRISTs Companie; they get many Seasonable Instructions, that others wants; he never spent an Hours time in Vain, when he was with his Discipels in the World? He was Answering or Proposing Questions, or giving Seasonable Advice for the Good of their Souls, either by word or Example. Now Reader, this is plain from the words; After CHRIST hath made a Proclamation of his Name to a People, He will be sure to Enquire at the Minister, what the People thinks of him? He will ask what says this Man, or what thinks that Man of Me? And if Our Blessed LORD were coming through the Ministers of *Edinburgh*; and ask them? what says this Man of Me? or what says that Women of Me? I believe they could answer as well as the Grand Turk. He send not our Ministers in Vain, He taketh special Notice of them; what Succes they have. A Minister ought to be sure of the Grace of  
GOD

**GOD** in himself, and should also be will Acquainted with every Particular Person in their Parish, that he may be able to give some Account of them to his Master, what they think of Him, I believe there is many a Blind Guid in this Generarion, that knows not what their Parish thinks of **CHRIST**.

I never mind I heard any of the Ministers ask so much as this Question at me, or any Others, when I did go to the Kirk, if I had been on my Knees wrestling for **GODS** Presence to be with me in the Kirk before I came? The Devil hindered them to ask such Questions, because he knew it would come near some Guilty Conscience, and would be Ready to prick them in their Hearts. How long is it since ye asked me what my first Thoughts was in the Morning? How long is it since ye had me or any Others Thank **GOD** for any thought that Tended to His Glory, and our own Good? No such thoughts, Reader, comes in your mind, but they are infinite Mercies; the Devil will never cast a good thought in your Mind; many time **GOD** casts a good Thought in a Wicked Persons mind, but they soon cast them out again; But I pass these things. I come to another Question, that our Blessed **LORD** asks, *But whom say ye that I am?* This Question will be a good Application, For it is to you Reader, that he is speaking, therefore consider what ye will Answer? ye must Read the Scriptures, as if **GOD** were speaking in a mediate way from Heaven, *Whom say ye that I am?* He now Reveals His Mind, and Manifests Himself in His Word. And if ye desire to speak to **CHRIST**, or to have **CHRIST** to speak to you, then Read much in the Bible; Them that are careless in Reading the Scriptures, profess what they will, they have no Love to **CHRIST**, I know by Experience.

What sort of Monsters is these, That Read the News before they Read the Scriptures? *Whom say ye that I am, as if He had said am I more Lovelie then all others, Then your Wives or Houses, Barins, Father, Mother or Children; can ye say with a clear Conscience, that ye Love **CHRIST** more then all these? What do ye say? I fear your guiltie Conscience will not let you speak, He is altogether Lovelie, and the Chief among Ten Thousand, happie would ye be if he were so to you,*



First, He is Lovelie, in his Person. Secondlie, He is Lovelie in His Example. Thirdlie, He is Lovelie in his Commands. Fourthlie, He is Lovelie in His Promises. Fifthlie, He is Lovelie in His threatening. Sixthlie, He is Lovelie in his Works of Creation and Providence, but more Lovelie in his Work of Redemption; And Cursed shal that Person be that wil not Love CHRIST, I could write much on all these Heads; if I had time; But whom say ye that I am, as if he had said, am I more Desireable to you then all things in the World, or that ye have in the World? His very Command is more to be Desired then fine Gold, says David, There is many in the Citie, hath a more Desire after a Post, to be a Deacon, or a Counsellor, or a Magistrate, then they have after Precious CHRIST, to them that believes He is precious. 1 Pet. 2. 7.

What sort of Judges wil these be think ye, they think it not enough to answer to GOD for themselves, But they wil answer for many others? no wise Man wil desire such a Post, Except it be with a design to advance GODS Glorie, this is my design in Writing, I would that such would look to that Scripture, 8. Romans, 6. V. For to be Carnallie Minded is Death. Not only look to it, but believe it, but to be Spirituallie Minded is Life and Peace. Now I will pose your Conscience whether it will be a mean to make you Spirituallie Minded or not? for I think not, Haggie, 1. 3. Now therefore saith the LORD of Hosts, Consider your ways, He doth not say consider another Mans way; 119. Psalm 59. verse, I thought on my way, and turned my feet unto Thy Testimonies; It was not by thinking upon another Mans ways, that he turned his feet to GODS Testimonies; No, but his own ways. Dreams come, says Salomon; by the Multitude of Buiness. 63. Psalm Says David, when I remember Thee upon my Bed, and Meditate upon Thee in the Night Watches. Them that hath such Posts hath many other things to think upon, Acts 22. 40. When Peter was Preaching there were some of them Pricked in their Hearts, he Exhorted them to save themselves from this untoward Generation; But in stead of Saving themselves from them, there are many thrust themselves among them to take away their Thoughts, Deut. 10. 16. Take heed to your selves, lest ye be deceived, and ye turn aside by looking

to other Folk, is a Readie way to turn aside again, this Exhortation is  
 the 12. chap. 35. verse, Take heed to Your selves, Exod: 34. chap.  
 12. verse, Take heed to your selves, As if he had said, think on thy  
 self, and on thy poor Soul, But say Ye to me, Ye may look to Your  
 self, and not to the Ministers, but if I should hold my Tongue, the  
 very Gowff Cloub, and the Stones in the Kirk, and the Pools Monie,  
 might cry out against the Ministers practise, and their Preachings, Luke,  
 19. chap. 40 verse, And he answered and said unto them, I tell You,  
 that if they should hold their Peace, the Stones would immediatlie cry  
 out. Ester. 4. 14. For if thou altogether hold thy Peace at this  
 time, then shall there Enlargement and Deliverance arise to the Jews  
 from another place, but thou and thy Fathers House shall be Destroyed,  
 and who knoweth whither thou art come to the Kingdom for such a time  
 as this? Are there any of You so wise as to know but GOD hath  
 sent me to Scotland, at such a time as this, to speak to Ministers and  
 others? I shall only write two Scriptures to all You that condemn me  
 and my Books. The one is in the 11. chap, of Numb: 25 verse. And  
 the LORD came down in a Cloud, and spake unto him, and took of the  
 Spirit that was upon him. Observe Reader, he did not take away his  
 Spirit from Moses, but of that Spirit, for the Spirit of GOD is large  
 and Unmeasurable, and he will be sufficient to Ministers, and You and  
 me, and all; for He is All in All, that was upon him, and gave it to the  
 70 Elders: and it came to pass that when the Spirit rested upon them,  
 they Prophefied and did not cease. 26: v: But there Remained two of the  
 Men in the Camp, the Name of the one was Eldad, and the Name of  
 the other Medad: Observe Reader, That GOD takes special notice  
 of the very Names of them that serve Him. 27: And there ran a  
 Young Man and told Moses, and said Eldad and Medad, do Prophefie  
 in the Camp. 28: v: And Joshua the Son of Nun, the Servant  
 of Moses; one of his Young Men answered and said, my Lord Moses,  
 forbid them. 29. v. And Moses said unto him enviest thou for my sake?  
 would to GOD, that all this People were Prophets, and that the LORD  
 would put his Spirit upon them. There was Humilitie in Moses, and  
 great Grace, But if I were to Preach it would be much to keep the  
 Ministers



Ministers of Edinburgh in their Right Wits, but I am no Prophet nor  
 the Son of a Prophet; But I Prophesie this from the Light of the  
 Scriptures, That the Wicked should be turned unto Hell, and all the  
 Nations that forget GOD, Therefore mind Him, Reader; It is not said  
 that Ye may be Turned, but if Ye Live and Die in Your Sins, Ye  
 shall be turned unto Hell; I Believe the Scriptures, LORD help  
 my Unbelief.

The other Scripture is in the 9 Mark, 38, verse, and downward, And  
 John answered him saying, Master, we saw one casting out Devils in thy  
 Name, and he followed not us, and we forbid him, because he followed not  
 us; But JESUS said forbid him not, for there is no Man that can do a  
 Miracle in my Name, that can lightlie Speak evil of me, he that is  
 not against us is on our part. For whosoever shal give Tru a Cup of  
 water to Drink, because Ye belong to CHRIST, Verilie, I say unto You,  
 he shal not lose his Reward. And whosoever shal offend one of these  
 little ones that believe in Me, it were better for him that a Millstone  
 were hang about his Neck, and cast into the Sea. I have witten my  
 books to be a mean to work Miracles, to cast out some Devils, or De-  
 vilish Sins in Men, and Women, which was in me; And if GOD  
 enable me to do so, what the war are Ye Ministers. There is one  
 thing I forgot to Speak to Ministers, But I am afraid they Cast me  
 out; Because I was altogether Born in Sin, and Takes upon me to  
 Teach You, John 9: 34: They answered and said unto him, Thou wast  
 altogether born in sins, And dost thou Teach us? And they cast him out.

I am sure there will be some Devils among You, whose Heart will  
 raise when Ye hear this Book, and it will be a sad Book to some;  
 Now I ask what is the Reason that Ye Preach so little upon Death?  
 I do not Believe Ye had one Text concerning Death, these fourteen  
 years, that I mind, there is many Dead since; But say Ye, I think Ye  
 forget Your self, I Confess I have so.

But I can give Reasons that Ye cannot. First, no Man will give  
 me two Pence to mind Death; either for my self or my Familie, but  
 how much do Ye get. Second Reason, is I have little time to mind  
 Death; because I must provide for my Familie, Least I should be worse  
 then an Infidel; But I know little else Ye have ado, but mind Your

Parish

(C 25)

Parish of Death, do Ye not see every Day Persons Dying for their  
things at my Shop Door, and if ye would look but at two a'clock  
Ye might see as will as I. I Observe many Sabbath Days together  
Ye will not Speak one word concerning Death, Ye are so far from bid-  
ding us prepare for Death, that Ye say we may Live before the Pop-  
pall. But I think a Person should Live every Day as it were the last  
and Pray every Prayer as it were his Last Prayer. And I think Min-  
isters should Preach every preaching as it were their last, this would be  
for Edification, indeed I think I would be a better Christian if I had  
as little to do as some hath, for it is impossible to keep a Shop without  
much Sin, especiallie the poor. Ministers, I shall only write a Scripture  
that You and me may take notice of, 1. Tim. 3. 5. If a Man  
know not how to Rule his own House, how shall he take Care of the  
Church of GOD. I have Written a Reformation Sermon to the Mag-  
istrates, in order to Advance GODS Glorie, And if They will not  
follow my Advice, sad shall their Day be! And now I have written  
an Reformation Sermon to Ministers, and if they will not follow my  
Advice, sad shall their Day be!

Now I desire to Pray to the Almighty GOD, to give the Ministers  
Convictions, for the Sin of Idleness, and the Sin of Covetousness, and  
the Sin of Pride. **WILLIAM MITCHEL** Chief of Sinners.

Christian Reader, The Book that I shall put next out, there shall  
be no Reflections in it, it shall only be to the Commendation of the  
Holy Scriptures, and if Ye follow my Advice, Ye shall have more  
Wisdom then the half of the Ministers of Scotland, therefore Love the  
Scriptures, and Meditate upon them, and keep them; Psalm, 119. 9.  
O how I Love thy Law, it is my Meditation all the Day; Thy  
Thoroughly Commandments have made me wiser then mine Enemies  
for they have ever with me, I have more Understanding then all my Teach-  
ers, for thy Testimonies are my Meditation, I Understand more then  
the Ancients because I keep thy Precepts.

Reader, The Thing that Angers me at the Ministers is, because  
they Preach as they had neither Temptation nor Experience.

**F I N I S**

This Book with the Introduction is to be had at my Shop, at the  
Vest Bow-head, in Edinburgh.





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